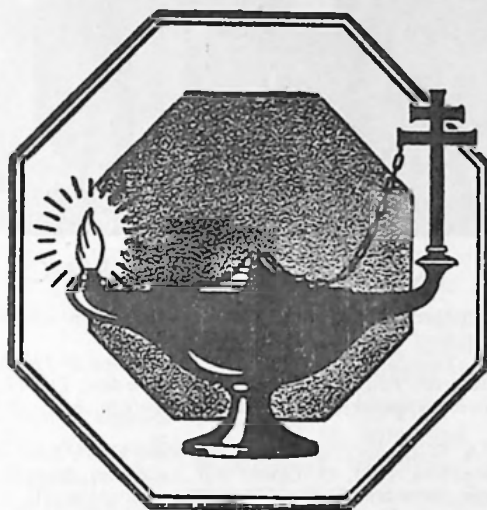


TOC H JOURNAL



OCTOBER—MCMXLVI

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THREEPENCE



TOC H STAFF CONFERENCE, 1946

The names of those present are shown below, reading from left to right, the initials A.S. and A.P. representing Area Secretary and Area Padre respectively :

BACK ROW : Rev. R. W. Tuesday (*Beds. & Herts. and Oxford & Thames Valley As.P.*), Rev. H. Leggate (*Administrative Padre*), Rev. R. Bliss (*Warden, Toc H Centre, London*), Rev. Dr. E. L. Allen (*Guest Speaker*), R. D. Smith (*Western A.S.*), Rev. S. Herron (*B. and E. Yorks, As.P.*).

SIXTH ROW : Rev. S. A. Williams (*London As.P.*), Rev. H. F. Sawbridge (*Western A.P.*), M. B. Elson (*South Western A.S.*), G. Lawes (*for Australia*), Rev. S. B. Calver (*for Notts. & Derby*), A. V. Bean (*Warden, Talbot House, Southampton*), B. A. Billings (*Omnibus Secy.*), E. V. Thomas (*South Wales A.S.*), C. Stevenson (*W. and E. Yorks As.S.*), P. Raban (*East Anglia Area*), R. L. Dines (*Commissioner, Mediterranean*), J. H. Clark (*Houses Secy.*), Rev. N. F. W. McPherson (*Lincolnshire A.P.*), Rev. J. F. L. Durham (*London Marks Padre*), Rev. R. J. Davies (*North Western A.P.*), I. Fraser (*Lakeland A.S.*), D. E. Preston (*Southern Area*), Maj.-Gen. Sir Colin Jardine (*Hon. Services Commissioner*), H. W. Howe (*Administrator-designate*), A. G. Churcher (*Youth Service Secy.*).

FIFTH ROW (*centre*) : L. E. LeMaitre (*Southern A.S.*), P. Seymour-Price (*Tubby's A.D.C.*), A. M. Johnston (*Scottish Secy.*), E. W. Saywell (*Notts. & Derby A.S.*), R. H. Staton (*Lincolnshire A.S.*), Rev. P. W. Webb (*Commissioner, B.A.O.R.*).

FOURTH ROW : L. E. Jarrett (*Mark Pilot, Derby*), H. C. Dunnett (*East Anglia A.S.*), Rev. D. C. E. Rogers (*for Southern Africa*), Rev. K. G. Bloxham (*Manchester A.P.*).

THIRD ROW : R. Sawers (*Builders' Secy.*), Rev. J. I. Jones (*Kent, Surrey & Sussex A.P.*), R. L. Wheatley (*H.Q.*).

SECOND ROW (*centre*) : Rev. G. Morgan (*House Padre, Liverpool*), H. Gascoigne, B. Baron (*Editorial Secy.*), J. H. M. Shaw (*Beds. & Herts. and Oxford & Thames Valley As.S.*), F. W. H. Ainsworth (*London*), Rev. M. R. Must (*Southern A.P.*), J. W. Maddock (*Northern A.S.*).

FRONT ROW : J. Davies (*Kent, Surrey & Sussex A.S.*), T. F. Gregory (*Mark Pilot, Leicester*), D. A. Dudley, A. S. Greenacre (*London As.S.*), W. J. Hawkey (*Bursar*), G. R. Purdy (*for Northern Area*), Rev. P. B. Clayton (*Founder Padre*), "Billy" (*Tubby's dog*), J. Harrison (*Chief Accountant*), W. A. Goff (*Porchroom Secy.*), Major P. A. Slessor (*Asst. Bursar*), R. R. Calkin (*General Secy.*), G. Hamilton (*Mark Pilot, Salford*), P. W. Griffin (*Mark Pilot, Manchester*), C. V. Young (*Manchester A.S.*).

ABSENT AT THE TIME : W. J. Lake Lake (*Hon. Administrator*), B. Wright (*Architect*).

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OCTOBER, 1946

No. 10

FACING FACTS

By the desire of the Central Executive this statement by TUBBY was circulated in September to Area Executives and others, with a commendation by the Hon. Administrator, the Administrative Padre and the Bursar. With the same authority it now claims "the careful consideration of every Member and Unit".

I HAVE suggested that the Membership of Toc H should clearly be told that we are taking tremendous risk. The invested assets of Toc H roughly amount, apart from endowed Chaplaincies, to £60,000. Endowed Chaplaincies amount to £72,000. This is the fruit of thirty years' work, and we are deliberately spending more in one year than either of these sums. By 1948 we should be bankrupt, if we have failed to raise £100,000 for these two years. That is the grim plain truth which must be realized by every Member.

The Growth of Toc H

The alternative is that the Area staff should be disbanded. Toc H without an Area staff is a poor parody of our convictions. We promised when we came into Toc H to maintain an Area staff. The promise is in the *Four Points of the Compass*. We must fulfil that promise in the autumn, winter, spring and summer until Toc H can again get into its stride, double its present Membership, multiply its friends and supporters. From 30,000 Members in our teams as now regathered, we must be prepared not only to accept and to assimilate a slow and small influx, but to launch out and to establish boldly everywhere within Great Britain hundreds of new units; until we are, within two years from now, 100,000 strong.

This can be done, provided that we work in harmony and without hesitation or delay. Machinery will not accomplish it; individual Members must each take heart and courage in both hands and think and pray and plan

whom he will approach and win to be a Builder or a Member. District Teams must feel themselves in power and straining at the leash to show their worth and centrally encouraged, not held back by overlong debates. We believe God means us to go forward, and not to be content to face the future as a small body of quite genuine worth but microscopic influence upon the soul of Britain as a whole. Therefore, this matter of money-raising, *i.e.* our ways and means to build Toc H, is not an incident of unimportance: we are now selling all we have, to buy this single pearl of price, and we believe that this is in accordance with the Gospel.

Toc H in 1919 had £9, invested in a second-hand typewriter, and nothing else except a group of men, forty in London and two in Manchester and one in India, who believed in it. Within five years it grew past all our hopes: and this can occur again if we expect great things from God and act in that conviction. If we halt, the door now open will surely close against half-hearted growth.

He either fears his fate too much,
Or his deserts are small,
Who dare not put it to the touch
To gain or lose it all.

Those who look back to 1939, and are convinced that Toc H then was right to risk its all in that tremendous autumn in order to perform its work in war, surely agree that we are right to risk no less from now till 1950. Were we to fail, Toc H would be wound up or permanently crippled in resources, for we are even now deliberately

taking on staff. The Membership must face up to the facts, or we shall be completely waterlogged.

For the months just ahead, here are some immediate steps which they can take if they approve this forward policy. There is no need to wait for central permission: examples of initiative are infectious.

An Annual 'Show'

First, every unit is not only authorised, but eagerly encouraged, to arrange to hold an annual 'show' for the big Fund. The central body utterly relies upon the conscience and good taste of those who are responsible as unit leaders to see that these entertainments are carefully prepared, attractive and happy; and that they not only bring in funds but do credit to Toc H. Our neighbours need some gaiety: provide this and let Toc H receive the dividends for Area work.

But this one step is wholly pleasant, not convincing. What would convince the bystanders that Toc H truly means to row its weight within the stormy waters of the post-war world?

A 'Self-Denial Week'

Here is one very pertinent suggestion. When the Salvation Army was quite small, widely misunderstood, and almost bankrupt, General Booth said that they would prove their worth. The body of the "Army" undertook to hold a week of self-denial and to put the proceeds to their fund. They lived on very little in those days: they cut that little down: they made no purchase: they walked and saved their fares: they gave their hard-earned savings: and they produced £10,000 out of their poverty by this one week of self-denial. Many of the critics who watched them were won to a new attitude by their behaviour. It was the turning-point in their campaign, from which the "Army" as it stands to-day began to grow in its immensity of world-wide influence. They had proved to all men that God had called them to personal self-sacrifice and that they did not disobey that call.

Within Toc H much quiet sacrifice has constantly been made by many members; but

now, with the rise in prices, the whole Movement is faced with an appalling crisis. We dare not take on staff on the old scale of wages, which even then was severe and terribly inadequate. To-day we must pay all our staff increased wages or we must have no staff; and with no staff the whole Movement will collapse or become a poor shallow parody.

I do, therefore, commend to every Member and every unit that one week this autumn should be set aside for your self-denial. During that week you will, if you are keen, cut down expenses to a minimum and send the proceeds to the Fund. Train and bus fares, cinemas, tobacco, all these will be turned into hard cash and sent to Toc H. Find other members who will undergo the same self-sacrifice along with you.

The Habit of Giving

It would be folly if the servant-leaders (*i.e.* the staff) increased for a brief space only the sense of obligation to contribute. We have to remedy the adverse balance of fifty thousand for at least five years. Feverish tactics will defeat themselves. There must be a big change in the whole attitude taken by members in regard to giving.

Nor must we leave it to the Toc H Bursar. Nothing is more unhealthy or unwise than letting Movements get into a mood where few pay for what they get, and even fewer that others may get it. I am anxious to explain to you that, like all families, we have to start by living on the work of our bread-winners. As we grow up, each member of the family is keen to help to win the daily bread and to contribute to the family income. Appeal departments tend to get remote, forgotten in folk's prayers, misunderstood, sometimes despised, by the work they support. Where this occurs unhappiness ensues, and something bordering on hypocrisy.

Begging

St. Francis in *The Little Flowers* is clearly shown teaching men and women, the Friars Minor and the Poor Clares, and his Third Order, married families, that begging must be shared among them all. This is not an

issue to be confined to a department, and ignored by others as unworthy. It is the hardest of the common burdens which everyone must humble themselves to share. The weight of it can't fall on one or two.

The passage in *The Little Flowers* goes on to say that this astonished many of the brothers who felt that begging was unspiritual, a vulgar, rather godless undertaking. St. Francis taught that it did not conflict with his ideals or theirs, provided only they did it, and they played their part with cheerfulness and humour, almost like children busy with

a game in which they could compete with one another whilst utterly retaining fellowship. This is a lesson we all must learn.

Beware of spiritual pride, which would poison the atmosphere and terribly defeat the brave lesson which you are called to teach the general public, who will regard Toc H with a new respect because we can do this thing within the Movement with a glad heart, and without an Order in Council. Let us resolve, and not pass resolutions! Commend Toc H to God and to the future.

TUBBY.

THE STAFF CONFERENCE

THE twenty-first Toc H Staff Conference was held from September 2-7 at Pendley Manor, near Tring in Hertfordshire, an Adult Education centre lately opened in a large Victorian-Jacobean house. The weather, of course, was abominable, and a conference accustomed to hold all its daylight sessions in the open air was never once able to use the beautiful garden; the daily afternoon exercise of members consisted in walking in parties a couple of miles in pouring rain to eat sausages and chips in a café—good for fellowship but not for the figure. Fellowship, indeed, is a prime object of the only meeting in the year at which the whole full-time staff get together for more than the few hours possible in April when the Central Council meets. And this year the opportunity was all the more necessary and welcome as some two dozen out of the sixty staff men present were 'new boys', attending their first Conference. These included the Administrator-designate, Harold Howe, who takes office in January next. It can be said with truth that no happier 'family party' of the staff was ever held, and none with a higher level of thinking or sense of purpose.

The programme was, as always, very full and strenuous, but this year all the subjects 'on the paper' at least got an innings. The aim of the Conference this time was to get down to fundamentals, the vital truths on

which Toc H must always be built. A splendid lead was given at the first session on each of the four mornings by this year's 'guest-speaker,' the Rev. E. L. Allen, Lecturer in Theology at King's College in the University of Durham. A former missionary in China and minister of St. George's Presbyterian Church, Morpeth, and now a prominent adult educationalist, a distinguished writer and teacher, he has exactly the touch of crystal-clear argument and practical illustration of the deepest truths which reached every member of the staff, whatever his background and experience.

His talks ranged over the whole field of the present-day confusion, personal, social and international, in religion and morals, and discussion after each of them never flagged. Other set talks by staff men were on a very high level; there were plenty of lively and amusing passages of arms but very little time was wasted in profitless debate.

It is impossible to report to any purpose days so full of 'meat,' but it is hoped that more than one of the papers read by members of the staff will appear in future issues of this JOURNAL. When the Conference broke up (after a delightful final 'session' of good music and good fun) members found themselves tired by so much giving and receiving but satisfied and refreshed in mind and spirit.

B.B.

THE BATTLE FOR PEACE

On August 23 last CHARLES CLARKE died suddenly at sea. He was on his way home to join Tubby's staff on Tower Hill from Australia, where for many years he had been a familiar figure in Toc H: he had joined it in England in 1922. In this contribution to the JOURNAL, posted before he started, "he, being dead, yet speaketh."

IN these fateful days many of us are naturally learning to lift up our hearts and perhaps it will not be thought amiss and it may help others, if one who is of the old brigade (a Foundation member and a layman) and is entering on the last lap of his earthly career, were to give an account of how it has happened that he has gained a serenity of late in his daily life, that has helped him greatly and has enlarged his outlook on matters which are of the utmost importance to all of us.

Not long ago the writer spent some time in hospital, and as the result of two unsuccessful operations and a further trouble occasioned by these attempts to remove a part of his anatomy, he was unable to sleep for more than a short time each night. He rebelled at first and, like Job, groaned a good deal. But one morning he realised the futility of behaving thus and, instead, he began reading a book entitled *The Path of Prayer* and afterwards another by Ronald Sinclair, *When We Pray*. These readings have enriched his daily life beyond measure and have resulted in his devoting a regular time each morning to prayer, and therefore to a greater understanding of the power of prayer. It is wonderful now how the time between four and half past five slips by and the hour comes when it is necessary to begin the little chores in preparation for breakfast. The knowledge of the Father's presence has become a living reality to him as the result of these early morning communions.

An Inner Chamber

Those who read these notes may say to themselves "I am not cut out for this" or words to that effect. Do you remember our Lord's directions regarding prayer? "But thou, when thou prayest, enter into thine inner chamber, and having shut the door, pray to thy Father." These words were addressed to just ordinary folk—fisherman,

a tax collector and others engaged in humble tasks. Of Jesus it is said "And in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed." There may be no desert place close at hand but an "inner chamber" can usually be found. Some place, it may be your bedroom, or another room not in use in the early morning, where detachment from the outside world can be discovered. As the result of these early morning communions the knowledge of the Father's presence has become a living reality to the writer and has brought great joy and peace in its train. He has been shown how to meet the troubles and difficulties of life and that any cross which has to be born is but another token of His love and Fatherly guidance.

The Battle for Peace

But what has this to do with the 'Battle for Peace' which has already begun? Just this, that this 'Battle' can only be won by a praying community. Toc H should help to supply this need. In the prayer attributed to Ignatius Loyola, occur these words, "Teach us dear Lord to give and not to count the cost, to fight and not to heed the wounds." Are we not many of us always counting the cost of discipleship, and are we in the ranks *fighting* under His banner? "To listen now and always for the Voice of God; to know His will revealed in Christ and to do it fearlessly, reckoning nothing of this world's opinion," is the advice given to its members in the *Main Resolution* of Toc H and is our call to prayer.

The continual fight against the selfishness and pride shown by nations and individuals in their dealings with one another must cease. But victory can only come to pass when we learn to pray in the way that He has taught us. Then indeed the Kingdom of God on earth will become a reality.

We are told that there are over fifty thousand members of Toc H scattered over the British Commonwealth and outside its bounds. If each one of us was a praying person, holding daily communion with our Father, the Giver of all Good Life, what a work would be accomplished! It would indeed astonish the world. If we, the rank and file of Toc H, would only take the *Main*

Resolution seriously, we could be instruments in His Hand not only "to change chaps" but the whole fabric of society and thus help to win the 'Battle for Peace.' This *can* be done but we must all be in the fighting line and not, as a Cockney Toc H member once remarked to the writer, "half-pie artists." We must learn to pray.

'A FLOOR MEMBER IN AUSTRALIA.'

THE BIRTHDAY OF TOC H—1946

THERE is a custom in Toc H of observing our Birthday, that is, the anniversary of the opening of Talbot House in Poperinghe on December 11, 1915, by holding a great national Festival at one centre in England. This is not yet possible again this year. Local Festivals, however, have been and are being held on various dates, notably this month in Scotland and in Melbourne, Australia's Coming-of-Age.

On December 11 and on the following day, which is Tubby's birthday, the World Chain of Light will be observed in turn at 9 p.m. by local time, starting in Berlin and passing westward across the world to the Pacific on the Wednesday, and from the Pacific back to Germany on the Thursday. Few central gatherings being easy of arrangement, it is hoped that members wishing to take part will do so in their own unit meeting-places.

The Central Executive has also considered and given ready support to the proposals made by Tubby and the Guard of the Lamp that we, the whole family of Toc H, should be prepared to meet on this occasion for one great purpose, that is, for one united Act of Worship. United in the sense of one bodily gathering it cannot be, but in spirit it can be. Accustomed as many members are to the idea

of forging the Chain of Light in succession right round the world during the twenty-four hours, no better occasion could be found for the family to unite in rendering Praise and Thanksgiving and in humbly offering themselves in Rededication to the tasks ahead.

Accordingly, Executives and other teams, at home and overseas, may wish to arrange such corporate acts of worship at convenient centres on the Wednesday or the Thursday. A form of service has been prepared and, subject to the approval of the clergy concerned, this is proposed for use throughout the world. The observance of the World Chain of Light would follow appropriately at 9 p.m. on the same evening.

For members of Toc H and of Toc H (Women's Section) and for their friends in London and the Home Counties, one service will be held, by permission of the Dean, in Westminster Abbey at 6.30 p.m. on Wednesday, December 11.

Tubby writes: "'Festivals are ordained to serve God onlie.' This sentence, which was quoted at the opening of the Westminster Abbey Thanksgiving Service of Toc H in 1929, is more than a mere phrase. The time has come when we must test it out and prove it true."

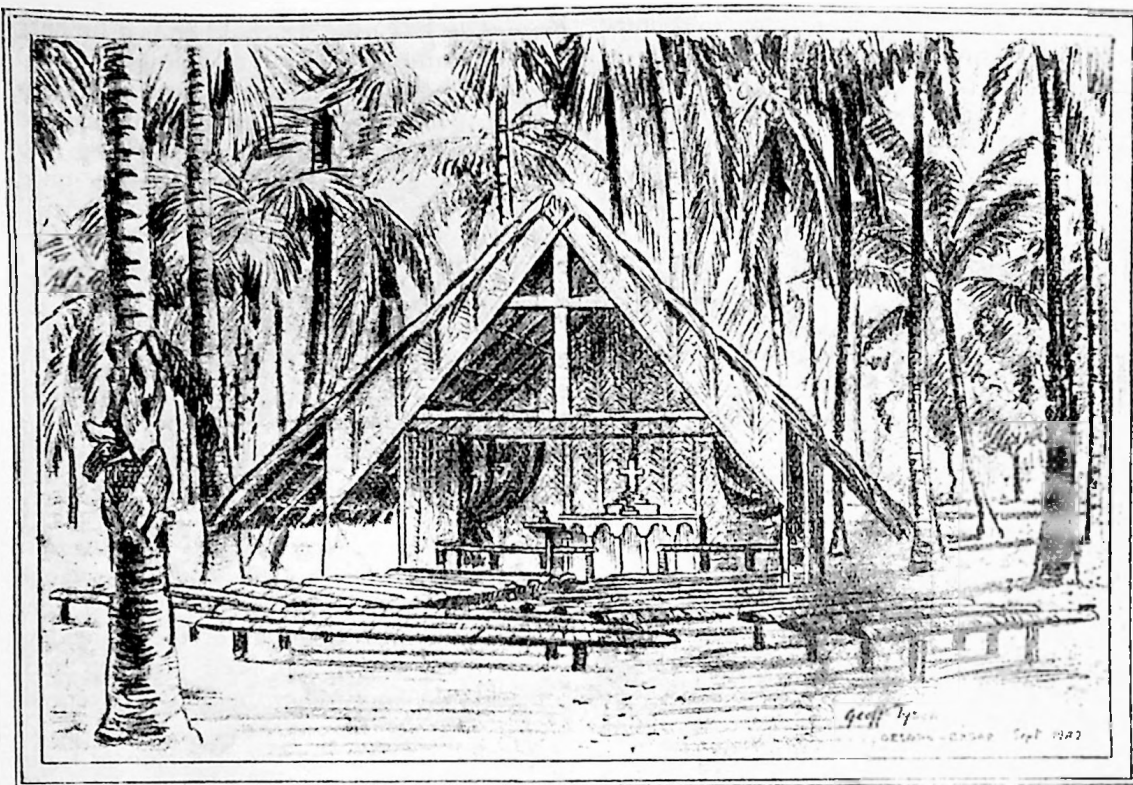
A BELRA MEETING

A public meeting for the British Empire Leprosy Relief Association will be held at Friends' House, Euston Road, London, W.C. on Friday, November 8 at 6.45 p.m. Chairman: The Rt. Hon. Lord Pethick-Lawrence. Speakers: Dr. A. B. Macdonald (Itu); Douglas Coffin (Toc H worker, Itu); Rev. Arthur Payton (Organising Secretary, Belra).

Tickets (free) from Belra, 167, Victoria Street, London, S.W.1.

TOC H DIARY FOR 1947

It is regretted that no further orders for 1947 *Diaries* can now be accepted at Headquarters. The orders now on hand from home and overseas exhaust the supply available this year.



The Chapel built by the Australian prisoner-of-war members of Toc H after their transfer to Oesapa Besar Camp. It was built of 'attap' and bamboo, with coconut-palm trunk seats, to the design of John Rourke of Petersham, Sydney, N.S.W. This drawing was made by Geoffrey Tyson of Launceston, Tasmania, and preserved by Len Barrett of Devonport, Tasmania, in a hollow bamboo until the time of their liberation.

RUSHLIGHT OUT OF PRISON

An article in last December's JOURNAL gave an account of the Toc H groups formed in and around Singapore by prisoners-of-war. It was accompanied by a picture of the Chapel in Changi Gaol, hidden, like the one reproduced above, by a member and brought home: a Rushlight is seen among the Chapel's furniture. There was an interesting sequel to this at a meeting on July 4 of the re-constituted Singapore Group, when John McNeish formally handed over a Rushlight from Changi Gaol to the custody of Singapore members until such time as it could be placed in the Cathedral as a memorial to 43 Elder Brethren who died in Japanese hands.

He traced the history of 'Changi Branch,' of which he was a member, from its founda-

tion in August, 1942. Gradually its members were dispersed to other camps in Siam, Sarawak and Borneo. Four perished of privation and ill-treatment on railway construction in Siam, but not until they had imbued many of their fellow-prisoners with the spirit of Toc H. Four original members only remained at Changi until their release.

The Rushlight handed to Singapore Group was used in the Gaol from 1943-45. It was made by a lad, who had lost a leg, out of odd pieces of wood, aluminium and duralumin wire flattened into strips: the tools used were sharp stones and pieces of broken glass. Other Rushlights were made and given to members when they were transferred to other camps, for the new groups they would found.

THE OPEN HUSTINGS

THE CEREMONY OF LIGHT

DEAR EDITOR,

I sympathise with Bob Sawyer's point of view in the September JOURNAL in regard to the abbreviation of the Silence. But in regard to "not being allowed sufficient time to complete a train of thought," surely there is something wrong here.

The Ceremony of Light, even when it is given its full scope, is far too brief to "complete" any train of thought. It is only sufficiently long to start, or re-start, such a train—one that will be continued throughout Family Prayers, and one that will be running along the tracks of the mind on the homeward way and in the minutes between 'lights out' and sleep.

Why cut out the Ceremony because it is sometimes (perhaps frequently) conducted in a ship-shod and careless manner? Essentially it is the core of the Toc H meeting and goes a long way to "explain" Toc H to the outsider-visitor—and to ourselves. The slipshod conductor should be the Pilot's care, and a short talk by the Pilot would probably effect a cure.

I once asked a group of a dozen men, Deep-Sea Scouts, to stand and estimate a minute's duration, and to sit down when they thought a minute had passed. The first sat down after three seconds, and nearly all were seated before half a minute was up; only one man within five seconds of the minute, and he admitted that he had imagined a grandfather clock ticking through "sixty seconds' worth of distance run."

A constantly recurring thought to me during my time with Toc H War Services in India and the Far East was of the Ceremony as a link in a chain being forged round the earth, hour by hour and day by day, throughout the week and week by week—a Toc H Chain of Remembrance and Dedication, which, of course, is simply the weekly testing of the link in the chain forged in December in each year in the World Chain of Light.

Cole Orton, Leicester.

'SKIP.'

(Rev. Capt. W. A. E. Eagar, R.N.)

UP, THE JOBMASTER!

DEAR EDITOR,

I wonder is Herbert Green's letter in your August number as disturbing to your other readers as it is to me? Take two extracts:

"There is no apparent want or hardship as in the old days; even the old folk are protected . . . the need for Toc H service has declined in consequence."

Again:—

"Toc H is not fulfilling its pledges unless it creates work for the benefit of its fellow men—Jobmasters never had a more difficult task than they have to-day."

Happy Whitstable, to have no apparent hardship or poverty! This is certainly not true of other parts. On the other hand it is surely elementary knowledge that "non-apparentness" does not mean non-existence. The shy, self-concealed cases are often the hardest and most deserving; these need as H.G. says in his first paragraph to be "sought and found." But what about service to the sick, the lonely, the helpless, the perplexed, the blind, deaf and dumb, and the youth? Looking back over 20 years in Toc H, these seemed as much the targets of Toc H as the finding of relief for the financially depressed.

Secondly it is surely a new and surprising doctrine that Toc H must "create" work. The work is always there, and the Toc H job is always there, best defined in the Toc H prayer as "to work for the Kingdom of God in the wills of men." The task of the Toc H member is by the cultivation of alertness, to see and seize opportunities for the exercise of this job—a task not merely for jobmasters (whose office should be mainly distributive) but for all members.

Taken as a whole H.G.'s letter seems to point the finger at our weakness in time past, (a) in our narrow conception of "jobs," (b) in the idea that the jobmaster is responsible for "finding jobs," and (c) that the Toc H job is one that should be carried out by the members of the unit without enlisting the help of those outside. It is time Toc H started again to study its basic principles.

Higham, Kent.

W. H. KING.

DEMOCRACY IN TOC H

DEAR EDITOR,

Shaun Herron in his letter on the above subject justifies his comments as in defence of clear thinking, but the sentiments he expressed appear to be based upon an emotional appeal in the popular key rather than reasoning from a factual statement. Let us have the complete evidence on the examples quoted in his letter.

At the outset it is apparent that Toc H does not function in the truly democratic sense as defined in the *Oxford Dictionary* in that the members of its Executives are not entirely elected by popular vote. However, the example quoted, *i.e.*, the British Parliament, also falls down on this definition, the House of Lords not being subject to election by popular vote. It is plainly misleading to quote Parliamentary examples and use only the parts of the example which fall in with the point of view expressed.

Turning to the point made of who picks the right men, we are presented with the prettiest piece of "crooked thinking" imaginable. All that Shaun says is true when applied to an individual chooser, what Shaun doesn't say is that the choosing is not done by one man but by a number of men. Now reading the delightful passage on choosing the right man, we can see that the intelligent idiot who disagrees will have to be convinced before the nomination is made.

Perhaps the machinery of Toc H is in need of overhaul, and perhaps Padre Tunstall's points deserve further consideration, but when we present a case for the perusal of the membership, let us present them with all the facts (not just those which suit our side), and *then* trust them.

Worsley, Lancs.

CHARLES SCHOFIELD.

DEAR EDITOR,

Your correspondent Shaun Herron, having said that to discuss this theme at length would be useless and unnecessary, also that he is too worn out to fight about machinery, proceeds to do both. His letter calls for some reply.

Never having been much good at history myself, I am in no position to dispute the force of Shaun's historical allusions or his

contemporary analogies (including the one you so kindly presented him with); but I think some regard should be had to the way the Toc H system works out in practice. All experienced Staff-men and Area Executives realise that some form of consultation should precede nomination and they are most ready to consider and to act upon any advice they are lucky enough to get. In regard especially to the appointment of District officers, this process has in most cases gone so far that the officers are in fact elected by District Teams, far too often with quite insufficient thought and preparation. The statement that Toc H does not trust its members is less than a half-truth.

On the other hand, the members frequently show that they do not trust Toc H. Often they get up on their hind legs and assert their "democratic rights" against some imagined attack. Often they come to District Teams and Area Executives in the frame of mind of the Trade Union delegate, sent to fight for the interests of his unit or District against all comers, and bound in advance to vote in accordance with the decision of a previous meeting. Personally I can never understand what this attitude is supposed to contribute towards our work for the Kingdom of God in the wills of men.

I think that any Staff-man or Area Executive pursuing a persistently high-handed course in the matter of nominations would be firmly checked by those both above and below them in your Family Tree. Naturally, Shaun Herron does not realise this; as a rigid democrat with plenty of liberty to put his principles into practice, he is perfectly safe! Others of us live more dangerously, though I can't say we enjoy it. Trying to pick out leaders and arrange that they are given the right things to do is a most exacting and troublesome task, which we go on attempting in a spirit of humility because we believe it helps Toc H. On second thoughts, perhaps I will tear up this letter and write you another advocating the election from now on of all our leaders by strictly democratic methods. Just think of all the fuss and bother that would save!

Exeter.

MAYNE ELSON.

FROM INSIDE OR OUTSIDE?

DEAR EDITOR.

In the July issue, which has now overtaken my still wandering footsteps, I am glad to see that the long-vexed question of church membership has been taken up seriously by R. E. Wraith. He has expressed, more ably than I can do, something which I have humbly tried to point out for many years.

Some of us weary of the doubtless well-meaning churchmen who cheerfully admit that they disagree with doctrines of churches in which they have sought, and retain, office. "You are the Church" they urge; "come right in. We shall welcome your ideas: and if you want to alter anything it is easier to do it from within rather than without." Yet the door of entry to all the churches entails public and most solemn acceptance of creeds and dogmas (often, as Wraith observes, unconnected with the teaching of Christ) however repellent to spirit or intellect. Is subterfuge of this sort true to Toc H standards of integrity?

Although frequently within our own circle I have been dubbed iconoclast, I am not inappreciative of the gifts bequeathed by the churches to our common spirituality and public life. That is far from believing that they have not hindered, rather than helped, the growth of practical Christianity in the world. A great churchman and a great Christian wrote, as recently as 1930:—

"Many have thought, not without reason, that fanatical churchmanship has been the worst foe of Christianity, the devil's master-stroke against the revelation of Christ. 'I could worship the Crucified,' said Algernon Swinburne, 'if he came to me without his leprous bride, the Church.' . . . If those who are bitterly opposed to Christianity will take the trouble to trace those things in it which arouse their indignation to their true sources, they will find, I think, that almost everything which offends them comes from ecclesiasticism, not from Christianity . . . As soon as we recognise that the history of the great Church is the history of a monstrous abuse, which has made the word of God of no effect by its traditions, we shall be far more ready to go back to the fountain-head, and to judge of modern problems by the broad principles of the New Testament, in entire detachment from ecclesiastical tradition, which has completely upset the moral standards of the Gospels." (Dean Inge. *Christian Ethics and Modern Problems*.)

Nobody who has studied the subject can ignore the reforming influence of Wesley's movement on national life and on the church which flung him out: nor of movements, such as the Salvation Army, which originated outside altogether. May not Toc H be content to be a virile movement of people of many shades of religious expression, both within and (where unavoidable) without the churches; living practical Christianity and presenting it, free from the trammels of ecclesiasticism and obsolete dogma, to a world which confuses it with churchianity, Paulianity, and other diversions and embroideries? Else (as people have often asked me) *why Toc H?*

C. GORDON HARPER,
Major, R.A.M.C.

65 Home Ambulance Train, Southampton.

* * *

DEAR EDITOR,

The answer to this vexed problem would seem most likely alongside of it (*i.e.*, having a separate existence), some members being inside the Churches, others frankly more loosely attached.

Now, Christ's message in its briefest form was two-fold. Inasmuch as the Churches have for long faithfully carried out the first part, it savours of the folly of youth to suggest that Toc H has anything fresh to reveal about worship. But Toc H has certainly broken new ground in that it has had a special care to teach members *how* to show love for their neighbours; its methods have by now made clear that Christian love does not necessarily involve liking but does require the attempt to understand and help all men. This alone is not Christianity—but neither is worship.

Therefore, while the normal Toc H member will also take part in public worship, he may, like Ronald Wraith and myself, only do so occasionally. If the latter, he can hardly hope to fit quite smoothly into the congregational life of regular worshippers.

But if Toc H, as a body, can make the decision to preach what it has long practised rather than to continue to try to be all things

to all men, then Toc H members may well prove to be of the greatest value as a link between the Churches and the man in the street.

R. J. HALE.

Warlingham, S. London.

'A CAUTIONARY TALE'

DEAR EDITOR.

The verses printed under the title "Discretion: A Cautionary Tale" on page 133 of the August issue of the JOURNAL may be found in Peacock's novel *Crochet Castle*.

They occur almost at the end of the book, and a note informs the reader that "The Priest and the Mulberry Tree" (Peacock's title for the ballad) was imitated from the *Fabliau* "Du Provoire qui mangea des môres." His Reverence (*Tubby*) may be interested.

Forest Row Branch.

C. P. WHITE.

Three other correspondents point out that this poem of Thomas Love Peacock (1785-1866), thought by *Tubby* to be unprinted, appears in various anthologies and school-books. So T. and the Editor have both slipped up. It only shows—!—ED.

THE ELDER BRETHREN

BELL.—On March 19, CHARLES BELL, aged 71, a member of South Shore Branch. Elected 23.6.'41.

BELL.—On September 14, WILFRED W. BELL, a founder member of Sharston Branch (Lancs.), lately of Prestwich, Pilot of both Branches. Elected 23.11.34.

BROOKS.—On August 3, PERCY WILLIAM BROOKS, aged 67, a member of Henfield (Sussex) Branch. Elected 30.7.'34.

CAVAN.—On August 28, Field Marshal Lord CAVAN, a Vice-President of Toc H (*see notice below*).

COOK.—In August, ALICE MARY COOK, one of the earliest helpers of Toc H and donor of the first Memorial Room.

COPELAND.—On May 24, ERNEST JACK COPELAND, a member of Bury St. Edmunds Branch. Elected 11.7.'38.

COUCH.—In August, FREDERICK JOHN COUCH, a member of Newquay Branch, formerly of Calcutta. Elected 1936.

DAWSON.—On August 25, ALFRED JOPSON DAWSON, aged 79, a member of Swanage Group. Elected 4.10.'29.

DENYER.—On August 24, ALFRED FREDERICK DENYER, a member of Charlton Branch. Elected 25.5.'38.

DUKE.—On July 29, LESLIE DUKE, a member of Toc H War Services Staff in India.

HARRIS.—On August 1, REGINALD HENRY HARRIS, aged 59, a founder member of Willaston Branch. Elected 17.12.'35.

HAZELHURST.—On July 2, in Egypt, H. HAZELHURST, a member of Leek Branch. Elected 30.9.'43.

HUNT.—Killed in H.M.S. *Arethusa*, PETER O. HUNT, a member of Ibstock Branch. Elected 30.9.'41.

FLEMING.—Missing at sea in July, 1941, IAN PETER LAWRENCE FLEMING, a member of Saffron Walden Branch. Elected 10.12.'40.

MARTIN-SMITH.—On August 16, F. M. MARTIN-SMITH, aged 85, a member of Barnet Branch. Elected January, 1921.

MURRAY.—On September 6, J. STEWART N. MURRAY, aged 54, a founder member and former Chairman of Kendal Branch. Elected 1.11.'27.

OAKLEY.—On August 21, ERIC RUSSELL OAKLEY, aged 76, first Chairman of Christchurch (Hants) Branch. Elected Sept. 1932.

PURSER.—On August 31, the Rev. CHARLES RANDOLPH PURSER, a member of Gloucester Branch and one-time Stroud District Padre. Elected 21.5.'36.

RANKIN.—In September, JAMES DESMOND RANKIN, aged 20, a member of Camborne Branch. Elected 24.6.'46.

RICKETTS.—On September 13, WILLIAM HERBERT RICKETTS, aged 45, a member of Street (Som.) Branch. Elected 13.3.'42.

STEVENS.—On June 22, ARTHUR E. STEVENS, aged 78, a member of Handsworth (Birmingham) Branch. Elected 3.5.'28.

THOMAS.—In July, the Rev. DAVID J. THOMAS, R.N., an active helper of the Toc H Services Club in Malta.

UPPERTON.—On August 21, WILLIAM GEORGE UPPERTON, aged 45, former Jobmaster of Hampstead Branch and member of the District Team. Elected December, 1924.

WAKEMAN.—In July, BENJAMIN THOMAS WAKEMAN, a member of Gloucester Branch. Elected 1.1.'29.

WILLIAMS.—Previously reported missing, then killed, on November 5, 1945, A. WILLIAMS, Sergt., R.A.F., a member of the General Branch, previously of Wellington (Salop). Elected 28.3.'42.

In Memoriam: F. M. Lord Cavan

TUBBY writes: "CAVAN, who first surprised a fourth-class Chaplain by coming to a certain Talbot House not to inspect but to take part in it, who sat and knelt between two private soldiers on a rickety form throughout the Three Hours' Service in 1916, was strangely adverse to Toc H re-birth. He would not tell me why in 1920. In 1922, he changed his mind, and came right in as first Vice-President, provided Private Pettifer, M.M. (239, the 1st Bn. The Buffs) would be his partner. He also wrote the Foreword to the *Tales of Talbot House*, where "Welcome met me at the door, Happiness lived within and the Peace which passeth understanding could be found by those who sought it in the Upper Chamber." Several years later, when C.I.G.S., he made a special journey down to Woolwich, and there addressed a Town Hall ruled by Labour, with R.M.A. and R.A. strongly represented on the platform that night. Cavan said that he had come after debate within himself, for nobody is eager to say in public what he had now to say. He had been wrong in 1920 to discourage the re-birth of Talbot House. He had done so for a reason which he had been too shy then to explain. Now he must do so. To him, Talbot House was peculiarly sacred for a personal experience in the Chapel, and he was unwilling to risk the growth of something secular under that name. He was now satisfied that Toc H work in Woolwich, as elsewhere, would be no secular alternative to the Four Gospels and the Living Church. He felt it right to make this public statement.

The audience was hushed by his candour. Cavan then told them what even I did not know previously. He said that it was not the Three

Hours' Service, nor his Communion which made Talbot House Chapel uniquely sacred in his memory. But there had been one day in March, '16, when he had come down through Poperinghe from Ypres in a state of mind bordering on despair. Our situation in the Line was hopeless. He, who had known the Salient in all its phases since 1914, had never till that afternoon lost heart. Since early morning he had been inspecting XIV Corps Front, or what was left of it. The previous night had been a costly one, and men were holding on beyond endurance. Failure and nightmare seared his weariness. He felt that he could not face his own Headquarters in such a state of mental agony. He therefore told his driver to release him in the Grande Place of Poperinghe. He came quietly and on foot to Talbot House, as was his wont. No one observed his entry. He found his way upstairs, hoping to be alone and undisturbed in the old hop-loft, where the Carpenter's Bench was set up. He found the Chapel silent as he wished, but by no means untenanted. It was rarely empty, and half a dozen officers and men were kneeling. He soon forgot their presence, for it was swallowed up in an experience which gave him back his confidence and Peace. When I came up to conduct Evensong, I was glad and surprised to find him there . . . He never told me, then or later on, why he had come. He told me not to bother over him, and slipped downstairs, with a goodnight to Private Pettifer. He told the Woolwich Town Hall that he felt it incumbent upon him to tell them all this. At last he did so with supreme reluctance. No one who heard his statement can forget it."

CONGRATULATIONS

TO GEORGE BARBER (Boston Branch) on the award of the B.E.M. for duties performed on Active Service.

TO FRANK GILLARD (General Branch), B.B.C. Correspondent, on the award of the O.B.E. for war services on many fronts.

TO LESLIE MATTHEWS (Wetherby Branch), Company Officer, N.F.S., on the award of the B.E.M. for gallant rescue from fire of a woman after an aeroplane crash at Tockwith, near York.

TOC H HEADQUARTERS, HOUSES AND AREAS

OCTOBER, 1946.

Headquarters :

47, FRANCIS STREET, WESTMINSTER, LONDON, S.W.1 (Victoria 0354).

Founder Padre : REV. P. B. CLAYTON, C.H., M.C.

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Hon. Treasurer : WM. A. HURST, O.B.E.

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Marks Pilots : T. F. Gregory (Leicester); L. E. Jarrett (Derby); P. W. Griffin (Manchester);

G. Hamilton (Salford). *Archilects* : P. J. Wetton, B. Wright.

MARK :

I. 24, Pembridge Gardens, W.2 (Bay. 5400).

II. 123, St. George's Sq., S.W.1 (Vic. 9627).

IV. Upper Park Road, Victoria Park, Manchester, 14 (Rusholme 2758).

V. The Firs, Winchester Road, Bassett, Southampton (Bassett 681071).

VI. 6, Wake Green Road, Moseley, Birmingham, 13 (South 0565).

VII. 15, Fitzroy Square, W.1 (Euston 2927).

IX. 16, Cotham Park, Bristol, 6 (431731).

XI. 44, Princess Road, Leicester (224011).

XIII. The Brothers' House, 119, Kennington Park Road, S.E.11 (Reliance 1005).

MARK :

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XVI. Redville, High St., Swindon (255711).

XVIII. Grainger Park Rd., Newcastle/Tyne, 4 (330041).

XX. 67, Upper Richmond Road, Putney, S.W.15 (Putney 3376).

XXI. Graeme House, 228, Osmaston Road, Derby (45392).

XXII. 95, Denmark Hill, S.E.3 (Rod. 5137).

XXIII. Brotherton House, North Grange Rd., Leeds, 6 (Headingley 521021).

Gladstone House, 62, Rodney Street, Liverpool, 1 (Royal 8139).

Talbot House Club for Seafaring Boys (*Warden* : A. V. Bean) : Brunswick Square, Southampton (2410).

Houses Overseas

"THE OLD HOUSE"—Talbot House, Rue de l'Hôpital, Poperinghe, Belgium.

MARK II(C). 614, Huron Street, Toronto, 5.

" I(I). 2/2, Lansdowne Road, Calcutta.

" I(S. Af.). 30, Saratoga Av., Johannesburg.

MARK I (Aust.). Edward House, Brunswick Rd.,

Albany, Western Australia.

" (S. Am.). Chacabuco, 723, Buenos Aires.

THE AREAS OF TOC H.

The List of DISTRICTS, BRANCHES AND GROUPS was published in the Toc H Journal for January, 1946.

Communications for DISTRICT, BRANCH AND GROUP SECRETARIES should be addressed c/o THE AREA SECRETARY, or other officer concerned.

A.S. = Area Secretary.

H.A.C. = Hon. Area Correspondent.

A.P. = Area Padre.

Areas in the British Isles.

- NORTHERN AREA** (Northumberland, Durham, North Yorks.): *A.S.*: J. W. Maddock, Room 20, 104, Grainger St., Newcastle/Tyne (33465); *Asst.A.S.*: G. R. Purdy, 53, Lunedale Road, Darlington.
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- RHODESIA :** *H.A.S.:* J. E. Donkin, P.O. Box 834, Bulawayo.
- LONE OVERSEAS UNITS :** c/o Toc H Headquarters, 47, Francis Street, London, S.W.1.

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- Hon. Services Commissioner:** Maj.-Gen. Sir Colin Jardine, Bt., C.B., D.S.O., M.C., Toc H Headquarters, 47, Francis Street, London, S.W.1.
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- CENTRAL MEDITERRANEAN FORCE :** *Commissioner:* F. G. Chesworth, Toc H H.Q., 436 Toc H Section, A.P.O. S 443, C.M.F.
- INDIA AND S.E.A.C. :** *Commissioner:* Maj. J. Callf, M.C., Toc H with H.M. Forces, Flat 9, 8, Harrington Street, Calcutta.
- MIDDLE EAST :** *Dep. Commissioner:* F. Coleman-Cross, Toc H in M.E., c/o Asst. Chaplain-in-Chief, H.Q. R.A.F., Med/ME, S 241, M.E.F.
- PALESTINE :** *Commissioner:* A. Servante, Toc H with H.M. Forces, c/o A.C.G., Palestine Command, M.E.F.
- MALTA :** *Toc H Representative:* J. Allen, Toc H with H.M. Forces, c/o A.P.O., Malta.

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Founder Pilot: Miss A. B. S. Macfie.

Hon. Treasurer: Mrs. Edmund Horne.

Chairman: Miss Kathleen Owen.

Accountant: Miss W. Adams.

General Secretary: Mrs. Twinch, Crutched Friars House, London, E.C.3 (Royal 5586).